

The Argument vpon the second Epistle of the Apostle Saint Paule to the Corinthi-

ans, by Des. Erasmus of
Rotterdam.



fter that Saint Paule hath at the beginning of this epistle somewhat spoken of his great troubles and afflictions which he had suffered for Christes gospelles sake, declaring that in al them god was his comfort, first he sheweth the causes why he came not agayne to the Corinthiours, as he had in his other epistle promised. And straight after that, bringeth agayne in fauour with þe Corinthians the haynouse fornicatour, whom he by his former epistle had commaunded to bee giuen ouer to Satan, desiring them louingly to receiue hym upon his amendment, whom they had banished for his offence. And this in maner is all that he doth in the first and seconde chapter. Then referreth he his greates labour in preaching the Gospell, by the waye checking and repriming other false Apostles which seeking for theyr owne aduantage and glorie in all tymes and places, allured men to Moses lawe, which they in such sort laboured to mixe with the lawe of Christe, as though without it, there were no hope of saluation. And therefore preferreth he the lyght of the gospell before the shadowes of Moses lawe, exhorting them, not to the ceremonies of the lawe, but to be vncyght of conscience, and to leade a christian lyfe. Shewing in the meane season, how without corrupcion he had preached Christes gospel, and what miseries he had suffered for the gospel sake in hope of heavenly reward. And beside this declarerh, in what poyntes christianitie specially standeth. Of which mat- ters Paule treateth in the latter ende of the seconde chapter, and in the thirde, the fourth, fyfte, and in the beginning of the syxte. For in the first of this chapter, and in the beginning of the next, he exhorteth them to know theyr owne dignitie, and the holines of theyr profession, willing them to abdyne wth all diligence from the respectacion and vicieuse life of paynes, as men with whom they had nothing to doe. Further he multiplieth the exhortacions used in his former epistle, praying theyr obedience, saying that they in all poyntes obeyed his epistle, not withstanding the sharpe reprehensions thereof: cryingng that the thet heauines, wherein he had caste them by his letters, had made both, that is to wete, the Corinthians and hym selfe, gain as men are wont to be when they by bitter medicines are restored to health. Fyrclye he prouoketh euery one of them, as well by the example of the Macedonians, as by dyuers argumentes and recordes of scriptures, to bestow accordyng to theyr abilitie, and as their good wyll was, some thyng to warde the reliefe of the sayntes, that were at Hierusalem, remembryng that he by Peter was commaunded so to doe. for þe same purpose sending thither Titus with a companion, which was (as the more parte doth suppose) Luke, whom he commenderh vnto them: and thus doth Paule in the viij. and in the ix. chapter. Sittely the false apostles, whom in his other epistle he but playely checked and raunted, he in this playnly & openly

The Argumente

Eprouerth, which both prouid a light to beare be upon the rhycheour and big-
nize of apostles, byinging Paul into disreuer, sayng þ he was but a base per-
son, as toliche vied shomakers crafter, and that he was rube, and vefamed: a
desydes of crymes to songed, and beater. Against them Paul defruberth his
auctoritie, declaryng that at all tymes he had an apostles power and auctorite,
which yet he woulde not vse to other mens payre, as some did, but only to the
comodite of his hearers, a the glozy of Christ. Then because he was compelled
somwhat to boast of himself, he desirerth them first to beare with his foolishnes,
a then shall he maketh himself equal with the chief apostles, and by an by stretch
himself befoze them al, a that for many causes, eyther because he more enlarged
the doctrine of þ gospel, or els because he only taught the same freely, as which
was neither by him self, nor by any of his chargeable to the Archdeacon: or finally
because he had for the gospels sake suffered more persecution than any of them
al, coumping such miseries and troubles as matter to gloze upon, for þ which
eether thought him more to be despised. After which of an humble a lowe mynd he
confesseth his rubeour and barbarousnes in language, but yet knowlege and
learnynge taketh he upon him, lest they myght in hym for this fynde any lacke.
Finally because the false apostles among the simple people made gract crakes
of sayng vefious of anghis. Paul therforthe them a byre notable and a trewe
wesson, as tobe was taken by into the thyrth braud, and was thre caught such
thynges, as passed all mens capacities: and of these thynges increantly be,
in the, x, xi, a xii, chapter. Presently, lest throught false apostles they myght fall
agayn into theyr old vice, he saith that he purposed to let them agayn: xij, sours
with theaunghis warning them, not to be founde sicke in theyr ouer of lyfe,
as therby he myghte be compelled, by vying extermine, to be deathe himselfe:
or is, lxix, as he was compelled by heresy to wryte vnto them,
so myght he being present, be compelled to vse his auctorite, otherwys than he
had don in tymes past, when he myght haue let himselfe done so. And this
both Paul in the later code of the xii, chapter, and in the xiii. The
gouerne riths declare, þ this epistle was sent from Phillippos
by Titus and Lucas. But the byrse argumentes toliche
are found in latine booke, without any authors name,
except and testifie that it was by the same meanes
sent from Treas, so of this place
Paul maketh mention in the
code chapter of this
print epistle.

The ende of the Argument.

The paraphrase of Erasmus vpon the second Epistle of Saint Paule to the Corinthians.

The first Chapter.

Grace and Apottle of Iesus Christe by the wyll of god and brother Tymothee. Unto the congregation of god, which is at Corinth: whiche all the dayes which see in all Achaa: Grace be with you, and peace from god our father, and from the Lorde Iesus Christe. The first;



Alike an ambassadoure in Iesus Christes behalfe, as thowgh by god the father: and Tymothee, in religion my brother, and fellowe in office: vnto the christian company, not of them onely, which are at Corinth, but also to all the sayntes, that throughe the whole countrey of Achaa (wherof Corinthe is the heade cite) dooe faithfulle seruycer to Christe: Grace wythe wee bringe to you, peace and consoide, by the free gyfte of our Lorde Iesus Christe, and God his father, which is also father to vs all.

Blessed be God (the father of our Lorde Iesus Christe) which is the father of mercy and the God of all consoide, which consoidereth vs in all oure tribulation, in so much that we are able to comfort the which see in any maner of trouble, wth the same consoide wherewith we our selues are comforted of God, for as the afflictions of Epistle are plentiful in vs, such so is oure consoide plentiful by Christe. The first;

With all good and luckye woordes, blessed, magnified, and prayed be God, the father of our Lorde Iesus Christe, the very fountayne and source of all goodnes, no fearefull God to the righteous and godly, but one of whom all our comfort cometh, which ceaseth not to aide and comforte vs his mercifullnes in all suche troubles, as maie any wayes befall vs, which be bothe not onely for our sakes, lest we might happily throughe vehement persecution fall from hym, but for your sakes also which as throughe oure troubles, for þe soueraine to warde vs, are in great heauynesse, so are ye for oure relief, and ease, gladd and ioyfull: and by our example in hope of goddes helpe manfully continue in suffering persecution and troubles, standyng in a sure truste and confidence, that as god, which as ye se, aided and strengthened vs byng oppressed with miseries, and well nigh dead, so wyll hein your troubles helpe and succour you, whose goodnes is suche, as wyll accordyng to oure temptacions measure his mercifull comfort. For loth we suche afflictions, as we suffer and endure, for Christes sake: and as Christe gaue example, knowyng this, that þe more greuous tormentes he suffered, the more comforte and honour is he in. And the greater tormentes we suffer for his glory, suffered end a boode, by his meane so muche more plentifully ye hath god relieved vs, being deliuered out of trouble, so the intent ye should therewith stande in hope and loke for that which ye see alreadye doone in vs.

The paraphrase of Erasmus' booke the .ii. Epistle

The text. Whether wee bee troubled for your consolation and health, (as whether wee bee comforted, it is for your comfort and saluation) whiche saluation I desire w^{ch} I haue in that ye suffer the same afflictions, whiche we also suffer: as whether wee bee comforted for your consolation and saluation, our hope also is fixed for you: inasmuch as we knowe howe that as ye are partakers of the afflictions, so shall ye be partakers also of the consolations.

Wherefore whether wee bee troubled with adversities, that both god to encourage you, and for vs so to be, is to your wealth an expedient meane, that ye beinge through our example strengthened, may stoutly abyde euen the mooste extreme violence, that maye bee laid upon you, whose sufferance albeit be payfull, yet is it verye holsonne: or els if we be refreshed, so that the flame of persecution be paste and alayd, euen this both god also, intendinge by refreshinge vs to refresh your courages, lest ye myghte with sorrowe and payne fayne and despayre, but rather upon a remembrance, howe there is a change from sorrowe to pleasure, ye myghte hereunto be habile to suffer suche troubles as wee doo. And to talke in greates hope are wee that ye will surriue here so, that ye maye be also of our loyous partakers hereafter, as ye are already partakers of our afflictions: and as ye were heretofore sorrye for our afflictions, so should ye nowe reioyce of our deliuerance, (since it is more and conuenient that friends and louers should be in lyke condition of paynes and pleasures).

The text. Wherby I woulde not haue you ignorant of our trouble, whiche happened vnto vs in Asia. For wee were geared out of measure passinge strengthe, so greatlye that we despayred euen of life. Also we receaued an answer of death in our sinnes, that we woulde not put our trust in our strength but in god, whiche sayed the dead to life agayne, and which deliuered vs from so great a death, and both deliuer. In whome wee truste that yet hereafter he will deliuer by the helpe of your prayer for vs, that by the means of manye occasions, thanks maye be giuen of manye on our behalfe, for the grace giuen vnto vs.

And perfectlye knowe I, ye woulde much more reioyce, if ye shoulde heare I yet liue, howe betwixt a blast of persecution happened vnto vs in Asia, for there suffered wee afflictions aboue all measure, as which were more betwixt than our strength was habile to beare, by reason wherof we were broughte to that point, that we despayred of our life, as beinge vnable to suffer so manye and such extreme troubles, yea and of such violence was that persecution, that not onely other despayred, howe we should be habile to endure them, but euen myne owne mynde upon distruste conceaued of my strength, had euen death preferred, so that my hearte gaue me to looke for nothinge, but for my last daye. To which extreme it pleased god we should be brought, because we should in our owne strength put none assurance, but trust to his helpe, which is commonly most worst, the to be at hande to succour, wher al worldlye almes most disapoint vs and faile, wherby when his pleasure is, not onely deliuereth y^e oppressed fro theopardies of death, but restoreth also suche as are dead to life agayne. As for any thinge then that in me was, euen then dead was I, and liued, from whiche death yet god hath deliuered, and both euen nowe still deliuer me, of whome also I stande in suche a confidence, that he will hereafter deliuer vs: specially if ye helpe me with your prayer to procure and obteyne the saluation of god, to the intente, that as we were saued by the willes of many, and for the welfare of many, there maye directlye by manye men, for our deliuerance, thanks be giuen to god, that it maye appeare, that this benefite of god in my deliuerance is not onely bestowed vpon me, but vpon all suche as haue good thereby.

of Saint Paul to the Corinthians. Cap. Fol. xlv.

For since accepting in this, such the testimony of their confidence, that to singleness (of
 them) we gave particular, and not in worldly wisdom, but by the grace of God, we have had
 our commendation in the world, and more of all to you. We wrote none other things
 unto you, then that ye trade, and also knowe, Ye and I trust ye shall finde by unto the ende, I
 am as ye have knowne be particularly we are your enjoying, such as ye are unto the hope
 of the Name Jesus.

Wherefore now, as touching my selfe, I have in my owne breste, wherewith
 to comforte me sufficiently in the middes of my troubles: yea and to make me
 reioyce and to glorie: that is to wete, my conscience, which is witness, and
 pray to this paper, that we never laboured in the ministerie of Christes gos-
 pel, seeking for any gaines by swaining our selves in worldly wisdom, as
 among you some doe, but taughte it with simplicity and godly puritie
 both in all places, and specially among you, for whose sake altho we have
 suffered such grates things, yet never looked we for, or took any reward at
 your handes, lest some might take occasion to thinke, that we for our ad-
 vantage so much sought upon you. And this inuche have I sayd, not arro-
 gantly, but as I truely is. For both we thinke otherwise of our self, than ye have
 hadde experience of, for never founde ye us other, then such as we say we are
 by these letters, which ye read, nor make we our selves other in wordes by
 writing, than we among you showed our selves in dooing. yea and I trust
 more over, that of what so ye have hitherto partly founde us: such shall ye
 alwayes finde us hereafter: that eche of us maye glorie of other, if ye like thank-
 full and apte children on your sydes in godly life and deedes, be like unto your
 father & teacher, as I have in all pointes bene unto you goddes true messenger.
 Lette them in the same season best themselves never so muche among men,
 that bidde me, as an outcast, and one in afflictions, yet certaynly, when
 the Lorde shall come, before whom paynted countenances shall nothing seue,
 then say I reioyce of you, whom I have waite unto Christ, then shall ye also
 glorie of me, whom I nothing taughte but Christes true doctrine.

And in this conference was I minded like to have come unto you, that I might have
 had my pleasure more with you, and to pass by you into Macedonia, and to have come againe
 out of Macedonia unto you, and to see the face of you reioyce. When I thus went
 was minded: but I by lightnesse I thought I causally those things which I thought that
 with my conscience be ye. yea, and say, saye. Soote I am faithful. For our enjoying is you, and
 not ye and here. For Goddes love Jesus Christe which was preached among you by us (to
 men by me and Silvanus and Timotheus) was not for us and not for by him if we see you. For all
 the pleasure of God, by him see ye: and see in him. When bene the love of God sheweth be,
 for it is God, which dwelleth be with you in Christ, and dwelleth by us, and hath answered
 us, when we have also seen be, and hath given the earnest of the spirit in our hearts. I will
 God for a reward into my soule, that he reioyce you with all I cannot say my more unto
 come. For that we be looked upon your joye, but are brought of your joye for by love ye had.

And upon confidence of this my bright conscience, and hope concerned
 of your increase and furtherance, occasion had I, and minded before this time
 to visit you, therby purposing to be you double pleasure, both by mine epistle
 by the waye, and also by the waye after with my presence. For my purpose was to see
 you as I went into Macedonia, and againe in my returning from Macedo-
 nia, to come unto you, as I promised in my other epistle, and thence to be ledde
 and broughte furthe by you into Jewrye.

The paraphrase of Erasmus upon the. ii. Epistle

But in the same season some will thinke, since I this waye mynded to doe,
 whether it came of lightnesse, that I changed mine intention: as whether I per-
 fourme not that of any wooldy policie, whiche I once purposed to doe, in this
 altering my minde, as occasion serued. No not so, but for good consideration,
 and aduisedly followed I not mine own desire, because I well vnderstode that it
 was for your weale more expedient to doe otherwise, than by deferring my
 returne, some of your congregation myght be amended, whom I would not
 see in theyr backslidnesse: in this poynt alwayes constraunte and by the my self, that
 I at all tymes seke your weale, so that in this behalfe I neuer waiver, but al-
 wayes doe that, whiche shall bee for your profitt, and alwayes shewe that,
 whiche I thinke benefitable for you, not because I thinke it lyeth in vs to
 performe almost as we purposed, but because we knowe, that god becometh
 not, by whose healeth our woordes, wherewith wee preached vnto you his gos-
 pel, waunred not, but was at all times like it self. For wee preached not vnto
 you temporally and carnell matters, but taught you a weighty, effectual, and
 an vnchaungeable doctryne: constantly, and after one sort, both I, Titus
 nius, and Timothee, that is to wite, that Iesus Christe is the sonne of God,
 whose name was not among you benefitiall, but mightye and full of power,
 not by our strength, but by his free gyfte. And this time haue ye receaued the
 giftes of the holie ghost, possessing them, as an earnest penny, and as sure that
 ye bee of suche thynges, as are in tyme to come promised, for all thynges, that
 are promised, are through hym sure, and out of all doubt in hym, to whom
 this gloire is due. For they are their owne promises, whiche wee layd before
 you, and deliuerd you of, but god is the chief giuer of the, we are only ministers
 and messengers. So that to his gloire maketh it, if that whiche wee preache
 in his name bee founde true and effectuall. Beside this, wherwas wee haue
 constantly preached Christe, and ye haue constantly considered in
 Christes religion once receaued, that is goddes gifte also, whiche because wee
 should in his promises haue more confidence, hath also anointed vs with his se-
 create gyfte, and plantid a certayne marke in ouer heartes, in a and growen into
 our soules his spirite, as an earnest and pledge of the blessed state promised
 vnto us hereafter. Lette no manne therefore thinke it lightnesse, because I be-
 till this time differd my coming vnto you, god take I to reioyce, that
 wherwas I hitherto came not to Corinth, that was not doone for any dispaire
 here home towarde you, but rather of a louynge mynde, lest if I hadde
 comen rather, I should haue bene compelled to be extremite to waite
 suche, as were not yet amended, whom I reuiled yet, would in the same
 season come to amendement. Better thoughte I it somewhat the safer
 to come vnto you, so that my coming myght be both to you and me
 more pleasure, than to bee among you after an earnest behauiour and sad.
 For lette any thinke these my woordes to bee spoken proudly and after a
 threatening sorte, but for your correction. We haue no lordshipp vnto you, as
 we other than suche, as haue sinned. Touching therefore your sayth, wherwas
 ye continue, we haue no rule vpon you but in the sache of ysr same thyng
 that whiche I woulde were amended. And so farre are we from char-
 ginge suche vnto you, so that we thinke by what we haue said vpon you,
 that

For Erasmus
 chng to you
 was not for
 and 1196. 32.

For Erasmus
 in 1196. 32.
 or your
 sayth.

that by these wayes we provide to kepe you in gladnesse, whiche I thought
not should through the corrupt manners of some, and mine earnestnesse, whiche I
could not choos but be, be in any wyse appayred with sorrowfulnesse.

The seconde Chapter

that I determined this in my self, that I thought not comt agayne to you in breuitie - For
if I make you soyr, who is it that should make me glad, but rather whiche is made soyr
by my self. I wrote this same unto you, lest if I came unto you, I should take heaume
(upon heaume) of them of whom I ought to reioyce. And to confesse same I wrote
you all, that my ioye, is the ioye of you all. For out of great affliction and anguish of hart,
I wrote unto you with many teares, lest that ye should be made soyr, but that ye might
perceiue the loue, whiche I haue, made specially unto you.

The xiiij.



But rather, forasmuch as I with my former letters, of
necessite made you heauy and proude, by condemning
the incontinence fornicatour, I thought it not meete
with my comming thither with any newe braueries
to beere and trouble eithur you or my self, I ayme to write
I alwayes unto you be pleasant, and neuer painful
unless ye prouoke me. But if I at any tyme be tho-
ughte your outragiousnesse compelled, whiche I con-
fesse a fete, to make you all soyr, when I my self am

by these meanes made soyr, who canne make me gladder agayne, but rather
I myselfe, whiche is by me made heauy and sadder. And surely ioyfull shall I be
if I through suche sharpe correction finde him traich, and fynde you like wile
nowe reioyng of his error, as ye soloy were of his sorrowfull parricide.

And euen for this cause wrote I this epistle unto you forow my currying,
lest, if when I come unto you, I might by suche sake forow, by whome more
writte, and learning, that I take pleasure and comfort, specially yours I surely
perswade my self, that ye see after suche sorte minded towarde me, that
whether I moue for the correction and punishment of some, that my hea-
uynesse will be common to you all: or if I be gladder for some of your amend-
mentes, ye will also all be gladder with me. Nothing is there more gynnous
unto me, than if I among you see suche thynges, as becom not your religion,
and agayne no man is more gladder, than if I see nothing in you whiche we
proue. I therefore beinge exceedingly mouned with suche an outragious of-
fence, beinge such as was knowen among you, wrote unto you yf same letters,
not without greatt heauynesse of hearte, and great affliction: without ma-
ny teares, not with them to make you soyr, but that ye might perceiue my loue
and good will towarde you, whiche the more readie it is, and more plentiful to-
ward you, so much I more grettly it me, if there be any dishonour among you.

For I am more heauy made forow, forasmuch as I see more of you, but prouide,
lest I should grieve you all. It is sufficient unto the best man, that he was reioyced of
many. And that now I write you, rather to let you see and knowe your fault, for
that some persons should be reioyced by word only, rather than by deed. Whiche I write you
that I maye have strengthe over you. For this cause wrote I unto you, that I
might knowe the poore of you, whiche ye should be ashamed in all thynges.

The xvij.

The paraphrase of Erasmus upon the ii. Epistle

It is better to forgive any thing, than to be forgiven. For as if I forgive any thing, so I have forgiven it, but your father forgave it not, in the hope of pardon. For as your father's thoughts were not known, so his.

And if any manne have given you occasion to be sorry, the same hath not only made me sorry, for he hath with me made also all you sorry. For for the name, (whose name I utter not, nor yet retracte the fault, whereof the doer is ashamed) as sufficiently punished, in that he was in such sorte openly rebuked before all the people, and awayed of every mannes companye. This muche was done unto hym, partlye to cure his despayr, and partlye to freee of that from the place. For he remembreth this, that ye increase not his sorrow, but rather forgive hym upon his repentance, whom for offence ye abhorred, and comfort hym in his sorrowe, lest he bee with desperation swallowed uppe. And heresorte I beseeche you, that forasmuche as ye condemned hym even of our, and not for displeasure, and for no purpose elles condemned hym, but to the intent he should amende and be saved, for that he to this fynde youre love effectuall towards him by recovering hym warrylye and lovingly, whome ye excluded with heathenesse. For this also was another cause, why I wrote these letters unto you, because I woulde have a tryall, whether ye woulde in all payres obeye my commaundementes. In condemning hym, whome I commaunded to be condemned, ye obeyed me: and likewise will ye I trust obeye me, recovering hym into youre favour, to whome I woulde have you reconciled, that once my selfe made in every pointe agt. For whome so ever ye forgive any thing, him forgive I also, counting my selfe fullye content, if I see you satisfied. For if I forgive any thing, for your sake forgive I it, as Jesus Christe is my witness and approver. For Satan is toke might take any of ours from us throgh our despaycion, and by the, as his owne. For are his heighe thoughts knowne unto us, which both not only ly in watche to disturbe us by pines sure, but also by heathenesse and sorrowe, by thow assuring us in enragious offences, by together casting us downe heaving into the deep downgroun of despaycion.

The first.

When I was come to Cross, for Christs sake (and a great hope was opened into me of the Roine) I had no care in my heart, because I founde not there my brother: but rather my heart of them, and went away into the country. Thanks be unto God, whoe always graciously by the victory in Christ, and openeth the heavens of his benediction by his ministry place. For he set downe god the Father's favour of Christ, among them that are there, and in any other kinder place. For the one parte are the favour of God, when they are there: and the other parte are the favour of God, when they are there: and who is more than these things? For he are not as the more parte are, whose they are change with the words of God: but out of parents, and by the power of God, in the sight of God, he speaketh in Christ.

11

But after that I came to Cross, there to preach the Gospel of Christ, where there was by the favour of god a plentiful hope of increase opened into me, greatly was my mynde distracted, because other tope than I loved, I founde not my brother and frieome Citrus there, of whome I hadde great care, to bragge of that greates and weighty matter.

Leopoldo

Leaving them therefore I went into Macedonia, and that not without great jeopardy, but thanks give I unto god, which victoriously carrieth a beate by vs the triumphe of christian religion, making it more glorious, by that the glorie of his Gospell daye spreadeth more and more, whiche by our preaching enlargeth in all places abroad the knowleidge of hymselfe, vsing vs, as though we were swete manne: for when we preache in all places of the world the glorie of his gospell, what elles doo we, but spreade abroad the swete sauoure of Christe, of it selfe in verbe (as I saie) to all manne pleasaunte and hellesome, but yet to some through their owne faulte deadlye payson: hollowe to suche, as through the fayth in the gospell obteyne saluacion, unhellose and deadlye to suche, as refuse it, thereby doubting their damnacion to be the certaintying, as manne encreasung their founer offences wyth vnbandelous and stubbenesse of myndes, but who is more this to doo and preache? Whoso myndeth to labour in this, must therein nothing regarde, but the onely glorie of Christe. But some there be, whiche teaching the gospell either for honoure, or for abuauntage, spreade not so muche abroad the swete sauoure of Christe, as theyr owne counteraite deuyces, profiting themselves, and not Christe, whose manners we abhorre. For corrupte we the woorde of God wyth worldlye doctrine sekynge our owne commodities, but euen wyth a pure hearte teachest, as a thyng that came from god, and not of our selves, and that to the glorie of Iesus Christe, as god hymselfe is witness.

The thyrde Chapter.

We begin to praise our selfe againe. Accordeth as some other, of epistles, of recommendation into your letters of recommendation from you: ye see our epistle written in our hearts, whiche is vnbekande and red of all men insasmuch as ye declare that ye see the epistle of Christe, ministered by vs and written not with inke, but with the spirit of the liuing God, not in tabler of lead but in dellyer tables of the hearts.

The scrite.



With this frete I, like anye manne thynke, that we agayne praple our selves vnto you: to thyntence we maye bothe of you & other be had in price and more esteemed. But what nede hath any man to seeke for commendacions, when the matter self commendereth hym? Rede we such letters of recommendation, as falle apostles carrie aboute with them, obteyned either of other vnto you, or of you to other? Nothing passe we vpon such letters. The liuely epistle, wherwyth we thinke our selves iusticiarily praised, are ye Corinthians, written in our hearts, whiche I with muche lesse payne carrie aboute with me, than they doo theyris. This epistle in all places where I come, niere manne readech and vnderstandech, so that I neede none other epistle, since that by your Gods lyfe, all manne perfaitlye knowe, what maner of apostles we were, and so farre forth assure we our selves of your good wyll to waite vs, that seying that our owne diligent labour doth aboundantly comend vs, we neede no manys letters of commendacion,

to bytest

The paraphrase of Erasmus vpon the .ii. Epistle

whiche ye in perfect faith, and christian life, declare that ye are Christs epistle, written by hym in bede, but yet by one ministers and labour. Whiche (I say) not woth make, as theirs are, which teache humane and naturall phantasies, but with the spirite of the living god: moe written on ayne in tables of floure, as mannes lawes are, but in the fleshye tables of the hearte. Your heartes wyer in tyme prynced the doctrine of the gospel, vsed we in stede of parchemene, my tongue was in stede and serued for a penne, but Christe himselfe with his holy spirite, iudged that thyng whiche we wrote,

The letter

Whiche maye haue the thowghte Christe to shew vnto us, not that he are (as some of our fathers to thynke any thyng, as of our felicity, but if he be) hable bene any thyng the same commeth of God, which hath in me be hable remitteth the same. Whiche is the letter but of the spirite. For the letter killeth, but the spirite giveth life. All the ministration of leuys thowgh the letters figured in stonnes, was gloriouse, so that the children of Israel could not beholde the face of Moses, for the glorie of his countenance, whiche glorie is bene away, whiche is all not the ministration of the spere, but in the more gloriouse. For if the ministration of conuention be gloriouse, muche more sooth the ministration of righteousnesse excelle in glorie. I am so doubt that which was their glorie, is not now glorie in respect of the creature glorie. For if that which is bestowd, was gloriouse, muche more that whiche eternally is gloriouse. Saying then that we haue suche grace, yet his grates boldnesse, and bene not as Moses, whiche putte a veyle ouer his face, that the children of Israel should not see for what purpose that touch which is putte away. For they mynde were blinded. For he that they a cure commeth the same carrying broken away in the lecture of the old testament, whiche waye is ether parte away in Christe. But when into the daye when Moses is dead, the same hungered before they heare. Wherewith when they returne to the Roide, the waye shall be taken away. The Roide no longer is a spere. And where the spere of the Roide is, there is libertie. But we all beholde in a narrowe the glorie of the Roide with his face open, and are changed into stonnes. Conclude from glorie to glorie, turne as of the spere of the Roide.

But as muche as the doctrine of the gospel passeth and is better, than whiche is the lawe: so muche more trustfull and better is our labour, than his. For yet take we thus muche vpon vs arrogantly, but speake the truth, as God is my frende: whiche by our felicity through Christe performed it, that we speake of. For had not his helpe bene, certainly facte were we men from thynking vpon any suche thyng of our owne power, and muche farther from doing it. But yf we be ryther hable, as haue bene hable to doe anye thyng, all that came of the free bounteousnesse of God, whiche as he hathe healped vs in our labours, so hath he committed vnto vs this ministrye and dispensation of the newe testament, so that we should bestowe among you, not the grosse olde testament, as the false Apostles teache it, and standeth in the knowlege of the letter, the administration wherof was committed to Moses, but the newe testament, whiche is heavenly and spiritual, and standeth in aduocacions of mynde and not in ceremonies. The lawe and gospel haue both one mayer, but the ministrye of bothe is sondrye, and of the two the apostles is of muche more excellencie. For the letter committed vnto Moses, by reaso of certain rules & lawes bryneth men to death, forasmuch as it by occasion both prynceth to sin and also condēneth þ sinners to death: wherwith conuinceth, þ spere, whiche is goun by preaching the gospel, both forgoeth the offenders of our former lyfe, and so suche as haue deserued death, offereth lyfe. And we and yf
the

The paraphrase of Erasmus by on the 11 Epistle

And albeit this seeme never so bolde, that they shall for a moe will have
for an enemye, yet from all manner penitence they are free, because
It is godd which hath appointed us to receive the good of his mercy,
whom the good in himselfe can do us no harme, but rather to be
our help and grace to continue and abide with us, by his promised pro-
mise, in hope of that which is to come.

In the hope

Therefore, we are all hope of
in the hope, we are absent from

... againe turne you, but give you
againe them, to be
... and imposed
... that we be by

And therefore, what things formerly befall, be always the work of god
there knowing, that as long as we are at liberty, the power of god
be there at work, and shall be desired from god to whom we hope, that out of
our heart, may be made, not making, to the gods, for the
power of god befall, but that he is not to be feared, as we are, but
that, if we are in the power of god, we shall be able to be
by it, as it were, a state of liberty, and we shall be able to be
and not of god. And here, of the power of god be, that be in
both, be not, the more additions, in god hope, if we be
galle, under them, in hope of the things to come, and not of things
which may be made to be desired, to departe, if any out of god befall, and
that after, us, be departed, we may be in the power of god. And
to know, that we are, to continue, in the power of god, as we
shall be, in the power of god, to be at liberty, that is to say, in the power of god,
and not of god, is to be a servant of god. So be it, as a man, by the
power of god, yet, let him not, let the power of god, to be, in
the power of god. If you be warning of, let any thing, be, in the power of god,
that, without god, befall, let to be, in the power of god, to be, in
the power of god, for to be, in the power of god, to be, in the power of god,
to be, in the power of god, and not to the power of god.

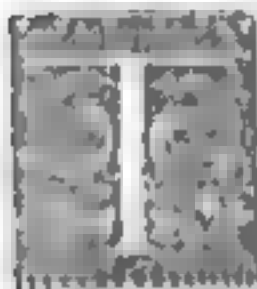
The paraphrase of Erasmus upon the II Epistle

Dem praysed I unto you and you I prayd to him. And haibe changed
 well so, in critical poentes founde Titus lucheone as I tolde you he
 was curio for to he all such things true as I before of you had tolde
 unto him and therfore neither before him no before you am I assured of
 being. And whereas he heretofore loued you none yett upon pte of your
 gentleness such from the beere heart roore he lo. with you whyles he herht
 both heartle and celer to munde how q. tolde all ne obeyed oure mynd,
 wherby he broughte unto you, and also with what lesse and euerrance he re-
 ceived him at his coming. And certainly glad am I that I fonde you
 such as I am in all things hereafter to be to be upon you, so that true
 such I will not feare to requere any thing of you.

The. viii. Chapter.

The text.

¶ I desire you to shew of the grace of god which he doeth in the church of
 the west. In the church of the west, the grace of god is such, that it is
 not only in the church, but also in the hearts of men, which is the
 grace of god. This grace of god is such, that it is not only in the
 church, but also in the hearts of men, which is the grace of god. This
 grace of god is such, that it is not only in the church, but also in the
 hearts of men, which is the grace of god. This grace of god is such,
 that it is not only in the church, but also in the hearts of men, which
 is the grace of god. This grace of god is such, that it is not only in
 the church, but also in the hearts of men, which is the grace of god.



¶ Therefore because ye should be wakened also, as I have both my
 desire and remembred the god's deuotion, of other congre-
 gations. I certifie you, that in howe god hath stirred me in
 the churches of Macedonia, so will ready and readyfull
 myndes certifie ther the gospell, and were in there to
 beeing bifore sayd to be all the afflictions of the west, I
 me to be with de. I am to saye, that though
 a confidence in the gospell, they would be ready to
 secutions. And surely the greater to mentis we saie
 the more glad were they of our deliuerance. And whereas they are
 need, and receiuing pouerrelt, he heary myndes had they that the alle,
 by the was left in they, emprie colers, they departed with so, the reliefe of
 the pouer. I pmeane wherof the pouer they became and more broughte to
 n. be it oughte ther god's libel, the ether are they gotten in gentle
 heartes and singlens. So, we not onely founde them not hard in g. in g
 they goodes, but also beare true witness with them, that the mouth of good
 will not onely geue aid, deny to them, abilities, but also more than they
 abilities were. In the that when we framy lesse after such a tredding
 great libel, the by reason of nebe, they might of that they had done be one,
 they to receiue they tre offer, the moste instantly broughte be to
 suffer them to be pastakers of the p. alle, whiche is that they geuing same
 parte of they, substance so, the reliefe of, apertes mighte, a. m. be p. it
 here of they, god yours in so doinge, not one, is aling me be, e. but al
 doinge more, than I tolde so, which not onely offered they, goodes, but the
 help

The paralyse of Erasmus upon the II Epistle

And lest thou say with some that good is to be sought by the way of discipline
I have not said so but that it is to be sought by the way of discipline
I have not said so but that it is to be sought by the way of discipline
I have not said so but that it is to be sought by the way of discipline
I have not said so but that it is to be sought by the way of discipline
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I have not said so but that it is to be sought by the way of discipline
I have not said so but that it is to be sought by the way of discipline

1547

... as it is written
... and by the way
... multiply yourselves
... of your own
... god to be unspeakable gifts.

... shall receive it
... by the way
... of your own
... god to be unspeakable gifts.

of S. Paul to the Corinthians. Cap. r. Fol. lxxii

so that I herein claime some rewards, whiche bring this matter to passe for
 the execution of this office, were not onely by your abstinence from the
 crime of poore men, but also the greater part of it is for their sake that
 to God, whiche hauing an experience of your Conuulsie for this your bene-
 uolence, yea, whod in charity doo procure your obedience to the gos-
 pel with our accorde, by reason wherof ye doo receive and frankly giue
 your abstinence, not onely to them for who he were here at this present
 time, but also to all other for the poore muste bee holpen, wherof are they
 her of nature the mynch, that in their prayres, whiche ad thankes, minie,
 they offer vnto God for you, they wishe to see you, that they maye iudgement
 be before them, for your singular goodnesse wherby they knowe to be gotten
 you by God, by the gracefull will of your almes, wherewith they are refreshed,
 thus in this unpresurable yll, specialy changes our iux to be gotten to you,
 which both in our selfe and your multitude, and yea, wherby they not to abate your
 gifts to others of it, but to praise God.

The i. Chapter.

I have not writte to you by the meeknesse and softnesse of letters, whiche shoulde
 be receyued among you, as if of no reputation for any holpe wherof you were worthy. I
 have writte you that I would not be to you as I am present, with sternesse and wrath, as
 though I were supposed to have bene holde against you, as though I were
 carnallye. For though we walke in the flesh, yet we do not walke fleshy. For the weapons of our
 warraile are not carnal, they are of the might of God, wherby we mighte in God be able to bring downe
 the strong holdes, wherof we are the counsaile and bulwark, by bringe them captiue vnto the
 knowledge of God, and bringe into captiue all imaginations to the obedience of Christ, and
 that we maye be able to bringe downe all highth, wherof we are the bulwark, wherof we are
 the bulwark, wherof we are the bulwark, wherof we are the bulwark.



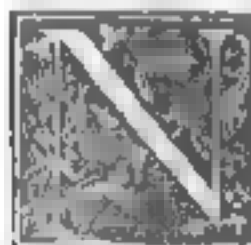
But to be past three hundred and to come to other, I shal
 am no meane apostle, but the breue selfsame Paul,
 whome ye knowe well, whiche for your sake hath
 been suffered and doo suffer so great troubles, doe be-
 teche you for the meeknesse softnesse, and mercie of Je-
 sus Christ whosetamine I followe. I haue humbled
 my selfe among you, and warde me so behauing my selfe,
 as though I were so weake and ignominious, not re-
 lund vpon me an apostles dignitie and authority, wherby
 the said apostles shoulde to stande in mye looks, as if yet in mye absence, as
 these causes quarrell from you with to the and cruellye bringe holde
 vpon your obedience. I beleche you, I haue so to trouble your life, that as
 mye summing, I be not compelled to execute the selfsame apostolicke
 game, wherby I seame to haue used against certain false apostles, wherby they
 bringe me to be such as they be, except that I carnallye ye a noy you as a
 flatterer, wherby I am present to receive laud for fraile, and bringe absence, by
 letters, wherof I am selfe as though I feared nothing. For wherof I do of a
 my carnal mynd, but wherof I do it for your weale, and for the glory
 of the gospel. For though we be clothed with this mortall flesh, yet we are
 not dead.

The paraphrase of Erasmus vpon the .ii. Epistle

For boaste wee oure selues aboue measure of other mennes labours, takinge vpon vs the praise of other mennes actes, as cowardly capitaines doo which challenge the praieses of winning a holde which another manie got. But rather to truste, that as youe saye daylye increase, and groweth more and more, we shall also through youe great more praise, accordyng vnto the meare appointed vnto vs by God, and preache also the gospell of Christe in countreys beyonde you, and so auance hys banners further then we haue hitherto doone, not dooing these actes through anothers gubnyng, as an vnder souldier, not intreating vpon that which is already gotten, and so malapertly taking vpon vs þe praise of other mennes labours, but at this point are we rather, not onely not to boaste oure selues of other mennes actes, but also not to take vpon me the gloze of myne owne, knowing that who soeuer doth extolpe, muste extolpe in Christes name, whose seruante he doeth. For is he commended of God, whyche boweth abode hys own praieses, but he that is chosen of God as a vertue person, and faythfullye dooeth the office committed vnto hym, is the onely one, whome the Lorde approueth and prayseth.

The .ii. Chapter.

Double to God. ye shall haue suffred me a litle in my folowynge, ye shall haue also comforted me. For I am gyltye ouer you. With godly gentyltye, for I haue couplyd you to one hound, to make you a corde to me to chide.



Or can I yett escape, but that I muste somewhat glorie and ye sette to my selfe, not withoute saying I knowe that it is taken for a pointe of conuynce, yf a manne prayse hym selfe, but woult to god ye woult a litle whyle suffer me to playe the foole. ye I doubt not, but ye will brate with me. For to this folowynge am I gyuen, neither of an arrogant mynde, nor yet for anye desyre of auauntage, but of a lecherys and a feruente loue I brate towarde you, and as I mighte call it, a ialousye. For certaynlye I am ialous ouer you, for euery thyng a frayd for you, as whome I tenderlye loue. For loue I you after a worldlye sorte, but godlye, nor am for my selfe ialous, but in Christes behalfe. For to hym, as youre onely spouse haue I spirytuallye married you as a chaste and vndeuided virgyn, from whome ye may neuer bene deuied. I care nothing of yours as myne, Christe is your spouse, I was but the marriage maker

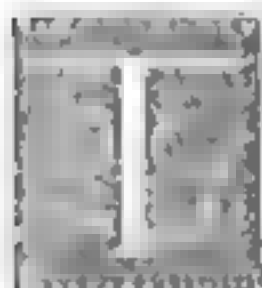
... of the ... and ...

God and the father of our Lorde Jesus Christ knoweth that I have
through a man I was at Damascus he whom king Aretas held in
prison had been in the way out of Damascus had I had written the
of Damascus labouring and he can be counted for him to do the
... pleasure ...

The iii Chapter.

... of my ...

to be ...



In these few shew we rehearsed such things as be
strate once to shew and mysteries and which may be
in manners judgement being be rather in conceit
than in any thing else. But now whether I should also
reheat other things or not I have not fully determi-
ned of which yet some shall be the chief. Whom be
I also to me ...

The paraphrase of Erasmus vpon the.ii. Epistle

The text.

I will very gladly become, and will be shewed for your Deale: though the more I learne you, the lesse I am loued agayne. What be it that I was not chargeable vnto you: neuertheless when I was exiled, I took you with gyle. Did I pray you by any of them, whom I sent vnto you? I desired Titus, and with him I sent a brother. With Titus betraide you of any thing: what heke we not in one Synagoge? What heke we not in like Synagoge? Agayne, what heke ye, that we excale our selues vnto you? We speake in conscience in the sight of God. What we doe all thynges (dearly beloved) for your edifying. For I feare, lest it come to passe, that when I come, I shall not fynde you such as I woulde, and that I shall be founde vnto you such as ye woulde not. I feare, lest there be founde among you debate, rauing, wrathe, drye, backbittinges, whyspyringes, swellinges and discorde. I feare, lest when I come agayne, I shal byng me lowe among you, and I be constrainyd to be- come like many of them whiche haue synned all ready: and haue not repented of the vncleane- nesse, fornication, and wantonnesse, whiche they haue committed.

And therefore so farrre am I from exacting any thyng of you, that I not only am ready with all my hart to bestowe, that I haue vpon you, but also my selfe, if it be expedient for your soule helth. Sufficient is it for me, that I as a father this doe for my chyldren, albeit I am not ignorant, that it is with me towards you, as it is with many fathers with theryr chyldren: that whereas I tenderly loue you, I am not lykewyse loued agayne, but lesse regarded than they, whiche would you not so well as I. But the case, that I was not my selfe chargeable vnto you fearing my selfe, but yet that through craftie conuersion, I beguyled you, working that by some hiered therunto, whiche I was ashamed to doe my selfe. For peradventure some will make this ratioclation, thinking me to be such as of ther bee. Tell me I pray you, exacted I any thyng of you by any of the, whiche came vnto you in my name? I desired Titus to goe vnto you, to hym adioyned I as a companion, the brother, whiche is well tryed and knowen of all the congregacions. Exacted Titus any thyng of you? Had we not both one mynde? Walked not we both lyke Synagoge? For I refuse not to haue that layd to my charge, whiche was done by suche as I sent vnto you. But now we thinke ye agayne, that whyles we this speake, we pleade our owne matter: no not so, but whatsoeuer we speake, wherher it be in humbling of our selfe, or exalting, laying your behynde to your charge, al is done for your weale, dearly beloved chyldren, as God is my witness whiche hee with my conscience, and as Christ also is my witness whose cause I haue in hande. I assay all wayes, I leaue no mane vnsoughted, I thape my selfe into all fashions, & all to byng you to better frame. I nothing feare these counterfayre Apostles for my owne sake, but this feare I, lest whē I come, vnto you, I fynde you not such, as I would ye were, & ye agayne fynde me such, as ye would not. Why desire is to see you in al popes faultles, that ye may agayne see me in pite and well pleased. But if ye continue to geue care to some, I feare, lest I shall fynde among you debate, enuyng, wrathe, strife, backbittinges, whyspyringes, swellinges, & discorde, so that yf I come agayne, I feare lest it chaunce, that whom it seemed to be stee of you mery and picaasour, as our sufficiently troubled with your outrageousnes already, the Lord among you byng me to we agayne, so that in steade of a triumphe I be compelled to moine in all theyr behalves, whiche haue already synned, and not repented as yet their vncleane, fornication and wantonnes, whiche they haue committed.

Did I pray
you by any
of them
whiche I sent
vnto you?

The paraphrase of Erasmus vpon the.ii. Epistle

Behenot to haue a profe of vs, but rather proue your selves, whether
 ye continue in the gyft of fayth, or els be fallen from it. Scarche and ex-
 amine one an other of you. Ye had playne experience by your working of
 miracles, and by sondrye other gyftes howe that not somuche as in you
 was Christe wake. If that power be gone from you, it is a plaine profe,
 that either your fayth is waunefaynt, or that Christe being displeas'd
 with your euill lyfe hath altered his good mynde toward you. Ye
 knowe not your selves, and wyl ye haue experience of me, when
 your selves knowe not, whether Christe be in you, or not. For he is
 in you, if the strength of faythe be in you, onlesse peraduenture your
 faythe being after a sorte false, ye haue through badde luyng
 deserued to be reiected of Christe. But howe soeuer the matter goe
 with you, I truste ye shall in vs evidently perceyue, that we are not
 forsaken. My faythe is whole, and thereby shall Christe in me be able
 to punishe al suche, as wyl not with a good will come to amendement.
 But what sayd I, (I truste) yea rather contrarie muche more wythe we
 and desyre God that through your faulces I be not compelled to shewe
 my power, not because we feare, lest we be founde weak, if we goe a-
 bout to shewe the same, as some haunty talke of me: this rather is my de-
 syre, that we be counted as castaways, so that ye be vpright and ho-
 nest. For if ye conuoye in fayth and godly lyfe, cause haue I none,
 whye to vse my power agaynst you. For refuse I after this sorte to
 frine wake, and so: thys to be trauersed to haue no power, because ye
 gaue me none occasions exercise it. For agaynst the truth we can do no-
 thing, but whatsoever we can doe, all is for the truth: in somuche that
 we agaynst innocents haue no power, but agaynst offenders are we of
 power. If there be in you nothing founde worthy of correction, ye shall
 as it were vnaime be, with innocencie declaring your selves mightie,
 by reason that ye shal fro me as a wake one take away the power giuen
 vnto me to punishe with all. The flaudeters of my name will saye I can
 doe nothing, affirmyng that I coulde not for some lacke in me, doe that
 thing, whiche by reason of your integritie I coulde not doe. But gladde
 am I, as often as after this sorte ye be stronge, though we be iudgd
 weak, yea we be not only gladde, if this so be, but also more heartely
 wythe, that I seme to lacke somewhat, so that ye be perfecte. And for
 this cause thought I it good more ratherly to warne you by letters,
 lest when I come, I myght be compelled to vse rigour. Muche more
 wythe I to haue you amended with shrewd wyrdes, than to vse
 my power in punyshyng you, giuen vnto me of the Lord for your wake,
 and not to hurte you. Agaynst innocents I saue dor nothing, but it ma-
 keth muche matter, that suche as with harmouse dyces corrupte your con-
 gregation, scape not alwaye unpunished. I haue nowe in aduertising you
 done my parte, it remaineth, that ye doe yours. Diligently apply your
 selfe vnfaynably to triouer, all occasions of sorrowe sette a parte, increa-
 sing still from better to better, vntill that ye become perfecte, amending
 suche thynges, as hurte your innocencie, that when your faulces are suf-
 ficiently corrected, ye may of your amendement take comforte. Agree to-
 gether, and strue not eche one with other of you through sondrye opini-
 ons,

We can do
 nothing a-
 gainst the
 truth but
 for the tru-
 thy.

of S. Paule to the Corinthians. Cap. xiiii. Fol. lxxiiii.

ons, lette there bee among you peace and mutuall loue. If ye so do, then will the god of loue and auctour of peace, alwayes fauour you and with you bee contented. Greete eche one another of you in a holy kyffe, not after the common sorte, but euen wth your heartes. All the sayntes, whiche are here, greete you. The fauour of oure Lord Iesus Christ, and the loue of god the father, and the felowshyp of the holy ghost bee among you all: that acknowelegyng the benefite of the sonne, the charitie of the father towarde you, whiche in suche sorte loued you, that he gaue you his onely sonne to bee your redemer, and the goodnes of the holpe ghost, by whome he alwayes geueth vs his graces, ye maie after the example of the vndeuided trinite, lyue in a lyke vnitie, that is to witte in concord, bothe pure, & perfite.

Thus endeth the Paraphrase vpon the latter Epistle of S. Paul the Apostle to the Corinthians.